



CAMBRIDGE
UNIVERSITY PRESS

Notes on Lugale

Author(s): M. J. Geller

Source: *Bulletin of the School of Oriental and African Studies, University of London*, Vol. 48, No. 2 (1985), pp. 215-223

Published by: Cambridge University Press on behalf of School of Oriental and African Studies

Stable URL: <http://www.jstor.org/stable/617541>

Accessed: 17/01/2010 16:45

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/action/showPublisher?publisherCode=cup>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



School of Oriental and African Studies and Cambridge University Press are collaborating with JSTOR to digitize, preserve and extend access to *Bulletin of the School of Oriental and African Studies, University of London*.

<http://www.jstor.org>

NOTES ON LUGALE¹

By M. J. GELLER

The method of editing Sumerian literary texts has been the subject of heated debate in recent years. It used to be that Sumerian text editions followed the practice of classical philologists, giving the text with an *apparatus criticus* of manuscript variants, but this method has an inherent flaw: the editor must either choose to use as his main text an 'eclectic text' combining the best readings of all the manuscripts, or select one manuscript as the best version. Moreover, although the apparatus may reveal manuscript variants, it often does not inform the reader of how much of any one line is preserved in any one text. Since Sumerian literary texts may show a considerable number of variants between duplicates, the *Partitur* format has been proposed and utilized, in which every line of every manuscript is given in full,² although the system has been opposed on grounds of waste of space.³

J. J. van Dijk's new edition of the Sumerian epic Lugal Ud Me-lám-bi Nir-gál (Leiden, 1983) combines the best features of both methods of editing a text. Van Dijk's two-volume work contains a translation of the epic based upon an eclectic text, from which the author has selected the best readings from both the second and first millennium manuscripts, so that the reader sees at a glance how van Dijk interprets both the Old Babylonian and Late Babylonian/Assyrian sources. In addition, van Dijk provides a complete *Partitur* which enables the reader to see each variant in its own context, and completely justifies the use of a *Partitur* for Sumerian literary texts containing many variants. The other significant feature of van Dijk's Lugale is the welcome appearance in the volume of hand copies of all unpublished manuscripts.

The excellence of the edition does not, however, mean that the subject has now been closed. The text contains innumerable new lexical attestations and grammatical forms, all grist for the philologist's mill, although a philological commentary and particularly a glossary of the text remain urgent desiderata. The following comments are offered in anticipation of the commentary volume.

1. The most serious quarrel with van Dijk's treatment of Lugale can be offered for the very first line. Although most of the manuscripts begin the epic with the familiar phrase lugal(-e) u₄ me-lám-bi nir-gál, which is also cited as the incipit in the late colophons, nevertheless one Old Babylonian manuscript begins quite differently:

an lugal dingir-re-e-ne-ke₄ ʾnir-gálʾ⁴
lugal u₄ me-[lám-bi nir-g]ál
ʾnin-urt[a sag-kal usu-mah-tu]ku kur a-g[a-na DU-DU]

While An, king of the gods, was Lord,
and the king was a storm, the halo of which was lordly—
Ninurta, the foremost one possessing great might,
plundered the mountains at his back.

¹ The author gratefully acknowledges reading and discussing Lugale with Professor Thorkild Jacobsen.

² M. A. Powell, *ZA*, 68, 1978, 167 f., following the suggestion of D. O. Edzard in *Or.*, 43, 1974, 105–7.

³ J. A. Black, *AfO*, 27, 1980, 156.

⁴ Although van Dijk did not read the last two signs, the reading ʾnir-gálʾ seems clear on the copy, and fits well with the context.

In this version (MS C = SLTN 6), Ninurta's battle against the Asag-demon is set against the background of An's divine rule, and the epithet lugal u₄ me-lám-bi nir-gál refers not to Ninurta, but to An. The significance of this opening is its clarification of Ninurta's role relative to other gods since, despite Ninurta's titles in the epic as lugal, en, and ur-sag ('king', 'lord', and 'hero'), he was subordinate to both An (cf. Lugale 19) and to his father Enlil (cf. Lugale 12 and 16).

2. In the clause kur a-ga-na DU.DU 'plundering the mountain by himself', the verbal form has been normalized by van Dijk as laḫ_x-laḫ_x based upon Akkadian *šá-lil* in the late bilingual. The intended meaning, however, in this context is 'plunderer', for which there is ample lexical and bilingual evidence for /iri/ as the Sumerian equivalent to *šalālu* 'to plunder' (cf. AHW 1142a), which would argue for DU.DU to be vocalized as re₇-re₇ both here and in Lugale 38. The alternative vocalization /laḫ-laḫ/ corresponds to *našallulu*, which is not related to *šalālu* (cf. CAD N² 55b).

Although late bilinguals treat a-ga-na as 'by himself' (*ēdiššīšu*), it may simply mean 'at his back'.

Read in MS d₂ 'MIN a⁷-š[á-re-du].

3. Late bilinguals translate the verb gá-gá as *i-ru-ub-bu* (MS c₂) and *i-RU-bu* (MS a), the latter of which van Dijk reads as *i-šub-bu*. It is more likely, however, that both are writings of *irubbū*, since *rābu* 'to quake' is attested corresponding to gá-gá, while *šābū* 'to sway' is not.

8. Van Dijk reads the Old Babylonian version as ur-sag tu₁₅-ùlu-gin₇ kur-ra dul-lu 'the hero covering the land like the south wind', thereby rejecting the interpretation of the late bilinguals, which read the signs as 'the hero whose awesomeness (ní) is like the Ulu-demon (ùlu-gin₇) covering the land'. The interpretation of the late bilinguals finds support from similar comparisons with the Ulu-demon in incantations; cf. Forerunners to Udu-g-hul 1 (= UET 6 392: 4), and CAD A¹ 375b.

10. Early and late texts differ considerably, which casts doubt on the reading of the damaged sign in MS E as su₆ 'beard'. As an alternative to van Dijk's translation 'engendré par celui qui porte la barbe princière de lapis-lazuli', Jacobsen (personal communication) suggests reading 'abzu'¹ nun-e a-za-gin a-ri-a/ru-a, 'engendered by the prince in the Abzu with pure semen'.

11. Again early and late texts differ. The Old Babylonian text may mean 'in strength, the lion sticks (its) tongue out serpent-like, and bellows out a roar'. The late text is suspect, not only because it appears to misunderstand the sense of the line, but because it renders kúrku 'roar' as kur-kur 'mountains'. The bilingual correspondence, therefore, between eme-e-dè and *muktaššaššu* 'overpowering' is equally suspect, since this line offers the only such evidence (cf. CAD M² 188 and 269), and one usually expects ka-ša-an-ša-ša = *kašāšu* (cf. CAD K 286a, and Heimpel Tierbilder, 478).

18. The line reads ezen-gar-ra-ni húl-la-na dagal-bi tuš/si-a-ni, 'à la fête célébrée en son honneur, étant assis joyeux, spacieusement'. The reading dagal-bi (//*rapšiš* 'broadly') seems incongruous in this context, particularly with suffix -bi. Since the previous line (Lugale 17) reads ^{g18}gu-za bára-maḫ-e tuš-a-na 'as (Ninurta) sat on the throne-dais', one might read in line 18: 'as the festival was established, as he dwelled in his delight in their/that (divine) abode (ama-bé)'. Cf. CAD M¹ 392 (*maštaku*).

29. The variants suggest a reading of húb-gaz rather than kab-gaz.

30. As in line 10 above, the 'bearded' Ninurta (nir-mú-a) may be a late

tradition only, since early sources read 'the hero, whose face bears no shame in breaking out in sweat (ir)'.

32. Note in MS A the use of cohortative *ga-* with *marû* -e suffix, which are usually considered to be incompatible (cf. Jacobsen, AS 16 73a).

101. The variants for *dili-bad-rá* 'shining' (= *nabû*, *nebû*, cf. CAD N¹ 39b, N² 148a) are noteworthy: *di-li-bad-rá*, *dal-bad-dè*, [da]l-[l]i-i[b]-d[i], and perhaps [da/di-l]i-i-bi-di (van Dijk reads 'x' *tés-bi-di*). These variants indicate that by the Old Babylonian period the d/r trill phoneme (*bad-rá*) was already merging with /d/, which is particularly evident in the phonetic writings /dalibdi/. Similar examples of this phonetic change occur in *Lugale* 144–5.

114. Van Dijk's translation of 'portent' for *du* is not supported by [*il*]*lak* of the late duplicate; an alternative translation might be, '(the bird) is tireless, it never rests, its wing the moving flood'. Cf. also *Lugale* 554.

137. The early and late texts seem to have entirely opposite comprehensions of this line: The Old Babylonian sources read, 'do not lift your hand on the battlefield', while the bilingual texts understood, 'do not remove your hand from the battlefield'. The early text is obviously the correct one, since the passage is Šarur's attempt to dissuade Ninurta from doing battle with the Asag-demon.

146. Van Dijk reads *a-ur₄-ra KA-pes_x sa-ur₄-ra* 'submersion qui engloutit les rivages', with *sa-ur₄-ra* requiring explanation. The line can be read as *a-ur₄-ra kiri₄ pes₁₀-sa ur₄-ra*, 'the flood waters sweeping/gathering up to the "nose" (causeway) of the (canal) bank'. Cf. the similar description in SBH 10 29–30: *a zi-ga-àm kiri₄ al-ur-[x], mi-li te-bu-ú šá ap-pi i-ḥa-am-[ma-mu]* 'the rising flood which gathers around the causeway'.

153. Van Dijk's translation of *dingir-še-uraš* as 'le dieu qui écoute les conseils secrets' is based upon the Akkadian *šemi pirišti* 'hearer of the secret'. The expression occurs in the Old Babylonian professional list as *še-mi pi-ri-īš⁷-ti be-lí-šu*, but translates the Sumerian title *lú šu-kin-gá lugal-a-na* 'one who hears his master's secret' (MSL 12 184: 26). Since there is no evidence for *še-uraš* as an epithet (free of grammatical elements) meaning 'hearing secrets' the clause may be more simply rendered as *dingir še-ib*, 'O god, listen!'. Cf. van Dijk, vol. I, p. 6.

165. Van Dijk's reading of *éš da-da-ra* as *éš-dára-dára* is explained in *Sumer* 18, 27, interpreting the line as 'alors que le Héros était en train de ceindre sa massue', although he is unable to make sense of the second clause in the Akkadian translation, reading *šit-UD-r[i . . .]* The line, however, can be more easily explained through the correspondence in bilinguals between *da-da-ra* and *šitpuru* (cf. AHw 1171b), which suggests reading the line as follows: *ur-sag-e šit¹⁸tukul-a-ni-šè da-da-ra di-da-ni // qar-ra-du a-na kak-ki-šú šit-par ina [qa-bi-šú]*, 'as the hero said to his weapon, "gird yourself!"'. Cf. BWL 227: 29 *da-da-ri ù-bí-dug₄ // [šit-pá]r-ma*.

166. Van Dijk reads *utu la-ba-gub suen ba-an-ku₄* 'le Soleil ne tint plus, la Lune rentra', but the line can now be corrected after the Forerunners to *Udug-hul 188–9 utu nu-gub suen nu-tu-ud*, 'Utu did not wait, Sin did not give birth (to itself)'. In the *Lugale* text, the battle was to be fought by moonlight (*suen ba-an-tud*), as confirmed by *Lugale* 167, 'as he proceeds to the mountain, it has become murky, the light is made mud-like'.

176. There is a grammatical error in the second clause, which reads *šišinig mi-ni-ib-ùr // bi-i-nu im-ku-ur*. The Akkadian *im-ku-ur* must be incorrect, since the expected preterite form of the verb occurs in *Lugale* 359 (*imkir*), and the correspondence with *ùr* is otherwise unattested. The most

plausible solution is to read *im-šu¹-ur* [courtesy A. Uchitel], since *mašāru* // ūr 'to drag' (CAD M¹ 359a) makes good sense here, meaning 'he dragged away the tamarisk'.

180. Not only is the bilingual correspondence between *ùḥ* and *idrānu* 'wet salt' previously unattested (cf. CAD I/J 9b), but the reference to *idrānu* is important in the light of soil salinity patterns in Mesopotamia, cf. Th. Jacobsen, *Salinity and irrigation agriculture in antiquity* (Malibu, 1982), reviewed in *BSOAS*, XLVII, 2, 1984, 331-2.

263. The Old Babylonian version of the final clause in this line reads PEŠ á-sàg-a/ka nu(-ub)-tuk₄ 'mais elle ne fit pas trembler le cœur de l'Asakku', while the late text reads ze-eḥ-ḥa á-sàg-e nu-tuk // *a-sak-ku še-eḥ-ḥu ul i-ši* 'the Asag-demon had no scar'.

The reading PEŠ with late variant zé-eḥ-ḥa, an Akkadian loanword for *šihhu* 'scar' (cf. CAD Š 179a), is difficult to reconcile, and one might venture that the Old Babylonian text was not well understood by later scribes. The reading peš, which is only certain for one manuscript, is well attested for 'heart' (*libbu*) when it refers to the 'heart' of the date palm, the ^{g15}peš-gišimmar, and may in this context represent a literary term for the heart of the Asag-demon; hence, peš-á-sàg-ka nu-ub-tuk₄, '(Šarur) did not shake the heart of the Asag-demon'. The later text may have interpreted peš as a type of pustule (cf. peš-gig = *kurāru* 'carbuncle', cf. CAD K 556b), but uncertain of the reading used zé-eḥ-ḥa as pseudo-Sumerian for *šihhu* 'scar', and finally reading tuk₄ as tuk, 'not having a scar'. Cf. van Dijk, vol. 1, p. 22.

354. Van Dijk's eclectic text of this line reads a-kala-ga na₄ im-da-DI // *me-e dan-nu-[te i?-na? a]b-ni iš-BE-[?]* 'il dom[pta] les eaux puissantes (avec des murs) en rocher'. One might, however, read: a kala-ga na₄ im-da(-an)-sá // *me-e dan-nu-[te šá a]b-ni iš-tel-[lu]*, 'the mighty water which sharpened the stone', taking *sá* = *šēlu*, for which there exists lexical evidence *sa* = *šēlu* (AHw 1211a). The difficulty is whether water would 'sharpen' stones (rather than smooth them down) in this context.

357. Although the verbal root was unknown to the late scribe, who could only read sug-zà-g[e] mi-ni-in- [broken] on his Vorlage tablet, nevertheless one can restore gi₄ in the late text, based upon Lu Excerpt II 58 (MSL 12 106), sug-zà-ga-gi₄-a = *ši-ir ba-ma-tum ma-lu-u*, 'filler of the plain and steppe'.

397. Although most of the manuscripts read 'may its fields grow an aromatic plant (šim) for you', MS F reads ^{š1m}LÁ^{1a}, which may reflect a specific substance (cf. *ulá* = *ašqulālu*) to be grown in the fields.

424. The late orthography á-kala-ga-bi-šè is interesting, indicating that Á-KAL is probably not read phonetically here as usu.

425. Note the variants a-gar₅ and é-gar₈ for *abāru* (CAD A¹ 38a), supporting Civil's argument for [b] and [g] as allophones (*JNES* 32 59-61), which makes it unnecessary to invent a new value bar_x for gar₅. Van Dijk's rendering of ḥé-gi_x(BU)-dè, and the late form ḥu-mu-un-gi_x-i // *šadādu* is not convincing, since both early and late forms may represent a verbal root gíd-i, for which good evidence in bilinguals exists: cf. íb-ta-an-gíd-i-dè-en // *šadādu* in ZA 47 195:9.

428. Van Dijk reads gù-dé-zu ḥé-gál GAN.SUM-gim ḥé-til-e, 'quoique tu cries, tu seras fini comme par clivage'.

Alternatively, the Old Babylonian text may be read gù-dé-zu ḥé-gál ḥé-sum-gin₇ ḥé-til-e, 'when your shout has indeed occurred, or has been given, may it be ended'.

432. Cf. Cooper, AnOr 52 121.

438. Van Dijk's Old Babylonian version reads $na_4\text{-}\dot{s}u\text{-}u\text{-}g\dot{i}\dot{s}tukul\text{-}g\dot{a}\text{-}sag\text{-}b\dot{i}\text{-}GIM\text{-}za\text{-}na\text{-}gin$ '(Blocs) de lave, puisque vous avez été construits (? en rempart) contre mon arme', although the verbal form can be read $b\dot{i}\text{-}gin_7\text{-}za\text{-}na\text{-}gin_7$ for $/bi\text{-}gi\text{-}enzen\text{-}a\text{-}gin/$ 'O, *su*-stones, when you attack my weapon'.

439. The late verbal form, read by van Dijk as $mu\text{-}GIM\text{-}re_7\text{-}en\text{-}na\text{-}gin$ 'vous vous êtes dressés (férocement contre moi)', may be read $mu\text{-}d\dot{i}m\text{-}re_7\text{-}en\text{-}(za)\text{-}na\text{-}gin_7$, for the more usual orthography $/mu\text{-}d\dot{e}\text{-}en\text{-}re_7\text{-}enzen\text{-}a\text{-}gin_7/$.

440. Van Dijk's Old Babylonian eclectic text reads $am\text{-}gin\text{-}\acute{a}\text{-}sa\dot{h}ar\text{-}ra\text{-}me\text{-}er\text{-}ri\text{-}GIM\text{-}za\text{-}na\text{-}gin$ 'puisque comme un aurochs, vous avez pressé les cornes dans la poussière', with the late bilingual verbal form reading $mu\text{-}e\text{-}ri\text{-}za\text{-}n[a\text{-}g\dot{i}m // tu\text{-}ka\text{-}i\text{-}NI(?)$. The difficulties can be solved by reading the GIM sign in the verbal form as $me\text{-}er\text{-}re\text{-}d\dot{i}m\text{-}za\text{-}na\text{-}gin_7$, var. $[m]u\text{-}e\text{-}ni\text{-}ren\text{-}za\text{-}na\text{-}[gin_7]$, indicating a verbal base $/RE\text{-}enzen\text{-}a\text{-}gin_7/$, as above in 438-9. This information allows one to correct the Akkadian verbal form in the bilingual text to read $tu\text{-}ka\text{-}i\text{-}sa$ (collated)⁵ 'you tossed', from the rarely attested $k\acute{e}su$ known from CT 11 32 iv 50 (collated): $[su]\text{-}\acute{u}\text{-}SU_8\text{-}ba^7 = ke\text{-}e\text{-}su\text{-}\acute{s}a\text{-}garni(SI)$ (= Idu II 371).

Although Idu gives $su_8 = k\acute{e}su$, re_7 would be an alternative reading (cf. Lugale 439) which would correspond to the bilingual evidence in Lugale 440, in which $re = k\acute{e}su$. The line could be translated, 'when you tossed your horns like an ox in the dust'. Cf. also the similar term $g\acute{e}su/g\acute{e}šu$ (CAD G 64) [W. G. Lambert].

515. Cf. Mis pî 5 3 (courtesy C. B. F. Walker) $aga\text{-}u_4\text{-}gin_7\text{-}k\acute{a}r\text{-}k\acute{a}r$.

535. Although van Dijk treats $zi\text{-}ku\dot{s}\ddot{u}mmu$ as a stone name, and the last of the exotic stones listed in Lugale, in actual fact the $ku\dot{s}\ddot{u}mmu$ is a $n\acute{a}du$, a leather pouch for water or precious metals (CAD N¹ 100b). Since it lacks the na_4 determinative, it may not be a stone, but one might perhaps read zi (var. ka) $ku\dot{s}\ddot{u}mmu\text{-}(e)$, 'at the opening/mouth of the leather pouch' (in which the stones are held), Ninurta pronounces their fate.

541. The late bilingual Akkadian text contains the verbal form $t\acute{a}k\text{-}nu\text{-}[\acute{u}]$, from a rare verb $kan\acute{u}$ 'care for, honour, treat with respect' (AHw 440), attested previously only in a feminine stative form $ka\text{-}na\text{-}at$ (ZA 44 32: 19), contra CAD K 159. For $gar = kan\acute{u}$, cf. Inninšagurra 137: $n\acute{i}g\text{-}gar\text{-}gar // te\text{-}ek\text{-}nu\text{-}\acute{u}$ (Sjöberg ZA 65 192).

556. The late bilingual text reads $ug_5\text{-}ga\text{-}gin_7\text{-}\acute{h}\acute{e}\text{-}ri\text{-}ib\text{-}gi_4\text{-}gi_4 // ki\text{-}ma\text{-}mu\text{-}ti\text{-}li\text{-}duk\text{-}ka\text{-}ma$ 'may (he) strike you like death', while the Old Babylonian version reads $a\text{-}du_{11}\text{-}ga\text{-}gin_7\text{-}\acute{h}\acute{e}\text{-}ri\text{-}ib\text{-}gi_4\text{-}gi_4$, translated by van Dijk as 'comme (un objet) détruit (y appliquant) l'eau (et le feu), il te fera éclater avec (le feu) et l'eau'. However, one might harmonize the early and late texts by reading $a\text{-}du_{11}\text{-}ga\text{-}gin_7$ as $\acute{u}ga^{\text{ga}}\text{-}gin_7$ (for $\acute{u}ga$, cf. Borger, ZL, 282).

588. Van Dijk translates $SIG_7\text{-}a\text{-}ama\text{-}ugu\text{-}za\text{-}\acute{h}\acute{e}\text{-}b\acute{i}\text{-}(ib)\text{-}tur\text{-}tur\text{-}(e)$ as 'que l'aspect de ton père et de ta mère qui t'ont conçue se rapetisse', but an alternative might be to read SIG_7 as $sa_7 // l\acute{i}du$ 'bastard' (cf. CAD L 183a), which fits the context.

711. The signs $gal\text{-}an\text{-}zu$ can be read $ere\check{s}_5$ (Borger, ZL 236).

Bilingual attestations

Van Dijk's edition of Lugale makes many important contributions to both the Sumerian and Akkadian lexicons. The following are bilingual equations which have not yet appeared in the dictionaries:

⁵ The final sign (read NI by van Dijk) has the shape of a Middle Assyrian sa sign, although only two verticals are clearly visible within the horizontal wedges.

66. še-er-zi // *nam-šuḫ*, cf. CAD M¹ 354a s.v. *mašāḫu* B 'to shine'.
142. zi // *kun-nu-ú*, cf. CAD K 540b, in which si = *kunnû* (lexically only).
229. šár // *kamāru* 'heap up', cf. CAD K 112b.
252. ra // *lapātu*, cf. CAD L 82b, 'to touch, etc.'
283. ḫul-ḫul // *qullulu* 'to discredit', cf. CAD Q 55a s.v. *qalālu*.
378. All of the correspondents to *rabû* in this line, ús/uš, ta, and tud, are unattested in AHw 938-40.
467. If van Dijk's restoration is correct, it is new evidence for *dù* = *qatāru*.
614. ^{na}₄dur-ùl // ^{na}₄dabbānu is as yet unattested (cf. AHw 148a), as is mu-dur₇-kù for *tēruptu*.
618. dúb // *maḥāṣu* is unattested in CAD M¹ 72.
635. ki-lá // *mašqūlu* is unattested, although lá = *šaḡālu* is well known (AHw 1178).

Corrections

For such a lengthy text, the number of errors is remarkably few. The following line numbers refer to the *Partitur* in volume two:

10. The sigla for text F is misplaced.
11. MS a, read zà-pirig-gá.
136. Read *ta[m-h]u-[u]s*.
138. Read si-bí-ib.
175. Read (KAxBALAG) in MS A.
340. Read an-šè in MS H₁.
377. Remove hyphen after dam in MS O₁.
513. giš should not be in capitals (^{na}₄giš-nu₁₁-gal-e).
- In volume one, line 11 should read kúrku (= KA.AN.NI.SI).

New texts

It is usually the case that a text edition will result in the identification of new duplicates. The following fragments are offered as a supplement to van Dijk's edition.⁶

The first fragment, BM 54681, was identified after Lugale had already gone to press, but the copy was included in the volume as the final plate (LXXXVIII), and van Dijk's suggestion that the tablet joined Y₃ (plate XXXVII) proved correct. Since the text contains important variants and glosses, it is transcribed below, with the note that the tablet was re-collated for this article:

Text Y₃ + E₅ (plates LXXXVIII + XXXVII)

- 528 gen-n]a-zu
- 530 z]a-ṛgin⁷ dím-dè ḫé-me-en
 ša-tu-k]i u₄-mi ša¹ [
- 531] ba-gub
- 532 ^{na}₄za-g]in-na gù ba-an-dé
- 533 [^{na}₄gug-gaz]i ^{na}₄ša-ba ^{na}₄ḫu-ri-zum
- 533a] ^{na}₄amar-ḫal-li
- 534 [^{na}₄e-gi-z]à-ga ^{na}₄gi₄-rin-ḫi-ṛli⁷-ba-ka
- 534a [^{na}₄an-z]ú-gul-me ^{na}₄nír-muš-gír en-ṛe⁷
- 536]^den-líl-lá-ke₄ nam àm-mi-ni-ib-t[ar

⁶ The author wishes to thank W. G. Lambert, R. Borger, and I. L. Finkel for numbers of these fragments, and the Trustees of the British Museum for permission to publish them here.

- 537 ba-d]u-un nita munus dí-ma ù za-e! a-g[in₇
NITA ù MUNUS ša *te₄-mi* ù[
538 nu]-e-tuku šu-zu é-gar₈-ra mu-d[a
"ana? qa-at-"]
539]"x"[
574]"šub?-bu h_é-e[m
575]"x x x x ba-an"-sa[r?
576] "mu-e-gub-bu-za-na"-g[in₇] (coll.)
577 [^{na}₄maš-d]à udu-"gin₇ x h_é-en-sur-sur-dè"
578 [^{na}₄dub-ba-a]n "nig zé-re-dè h_é- []
x ina "pu?-us?"- []
579 m]i-tum *mit-tú* [
580 zaba]r hu-ut-p[a] di[ngir
581 gíri-huš s[a-s]a-dè "gín"-e h[é-
pat-rù ez-zu-tum i-na za-qá-"tim li-qa-x" [
582-91 as *Y₃* in van Dijk's edition.

Another fragment of Lugale, K 16378 (see fig. 1), was identified by Professor R. Borger, and it was noted by the present writer that the new fragment belonged to (without actually joining) MS q₂ (plate LXXXVII). Since the identification of MS q₂ by I. L. Finkel was too late to be incorporated into van Dijk's *Partitur*, we offer the following transliteration for K 16378(+)20538 :

obverse

- 535 E]D[IN.LÁ]
536] "nam" mi-ni-í[b-tar-re]
537 za]-"e"-gin₇ i[gi? . . .]
]-"ka?"-nu ki-"i?"- [

reverse

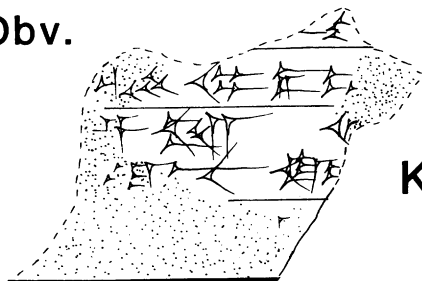
- 540]-"en"-[bùlug-en]
] "x" [
541 mu]-"e"-ni-[gar-ra-gin₇]
ta]-"ak"-[nu-ú]
542]-"GEŠTIN h_a"-[b]a-an-p[à-dè]
k]a-ra?-a?-[n]i li-[. . .]
543] "zid"-eš [
] "ki"-niš li-k[án-nu
544] dingir-re-"e"-[ne-ke₄/ka]
] šá [
545 ta]g?-ge"

The third fragment, BM 48011 (fig. 2), was identified by Dr. I. L. Finkel. It adds nothing new to the text of lines 32-5, but for the sake of completeness reads :

- 32 ur-[sag
gar-ra[d
33 lugal-mu "lú" ur[u
be-lu šá a-na [
34 kur-ra šà "l"-me-n[i
šá-da-a u[š-
35 "téš-bi mu-ni" m[u

K 16378(+)20538

Obv.



K 5048

Rev.

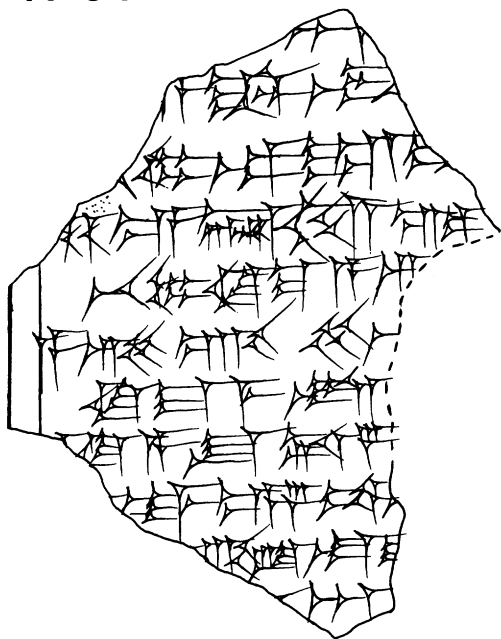
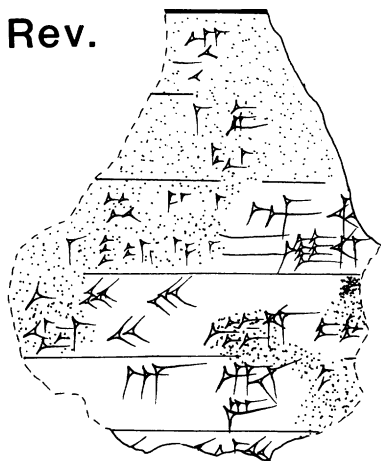


Fig. 1.

Fig. 2.

BM 48011

Fig. 3.



Finally, Professor W. G. Lambert kindly drew my attention to K 5048 (fig. 3), a small fragment which cannot yet be identified as Lugale, but may belong to the epic. The fragment reads :

- 1' [x x] *hal?* 'x' [
 2' [en]-'e' bára-ma[h]
 [b]e-lum ina pa-ra-a[m-ma-*hi*
 3' [e]n-e men-gin₇ sag [(~ du₇)
 be-lum ki-ma a-g[i-i
 4' a-zi-ga bu-
 ki-ma me-li [
 5' 'a' peš₁₀ šu-uš-gar [
 [k]i[?]-i me-e šá kib-r[i
 6' [x x í]l-la-á[š?
 [x x] 'x' AN [